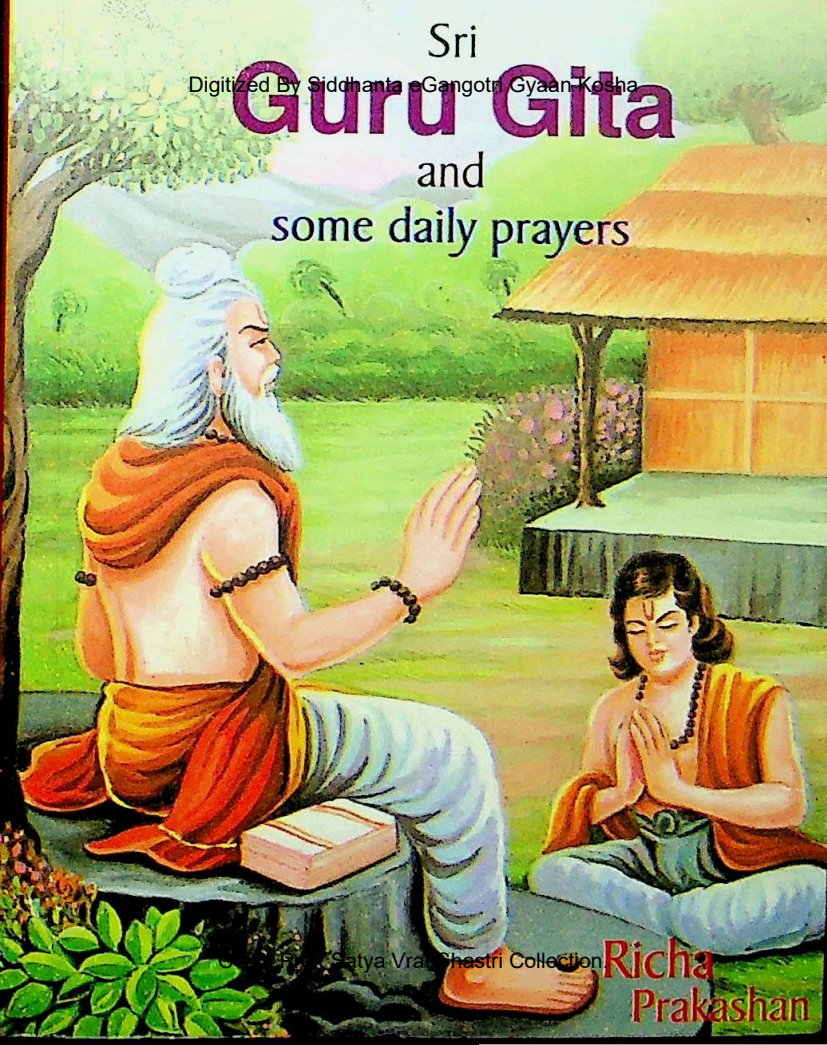


Sri
Digitized By Siddhanta Gangotri Gyaan Kosha
Guru Gita
and
some daily prayers



Satya Vrat Shastri Collection

**Richa
Prakashan**



Dr. V.V.B. Rama Rao (b. 1938) retired as Head of the Dept. of English from the renowned Maharajah's College, Vizianagaram (Andhra Pradesh). A retired ELT expert, he has a lot of published work, thirty books, hundreds of critical essays and reviews to his credit. He writes both in English and Telugu. He is a novelist, short-story writer, biographer and critic. He translated widely from Telugu to English and English to Telugu.

Dr. Rao's publications in the field of spirituality and religion are *The Joy of the Divine*, summary of discourses on *Saundaryalahari* and *Sundarakaanda* in Viswanadha Satyanarayana's *Ramayana Kalpavriksha*, *Durgasaptashati*, *Shigayurmat Shastri The Working Shiva of Varanasi* in English and *Lalleshwari Vakkulu* in Telugu.

SRI GURU GITA

and

SOME DAILY PRAYERS

Dr. V.V.B. Rama Rao
11 Sep-05

(Romanization
with
English Rendering)

*Released
by*

*H.H. Swami Gokulananda
Maharaj*

Dr. V.V.B. Rama Rao

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Published by: Digitized By Siddhanta eGangotri Gyaan Kosha

Richa Prakashan

*(Publishers of Spiritual, Religious &
Yoga books in Roman English for
the Quality-Conscious NRIs & PIOs)*

D-36, South Extension Part-One,
New Delhi-110049 (India)

Tel.: +91-11-24640153 Fax: 24634935

Website: www.richaparakashan.com

Email: ragupta@ndb.vsnl.net.in

CODE : Y 095

ISBN - 81-901200-7-7

Overseas Distributors:

D.R. Exports

D-36, South Extension Part-One,
New Delhi-110049 (India)

Tel.: +91-11-24640153 Fax: 24634935

Email: ragupta@ndb.vsnl.net.in

Printed at:

D.R. Printers & Convertors (Pvt.) Ltd.
B-30, Sector - IX, Noida (U.P.)

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Sarwantha Sekhara Vidya Vachaspati
Vyakaranaalankaara Chakravarti
Sahitya Visarada

Acharya Appalla Someswara Sarma

Recipient of
Award from Rashtriya Sanskrit Samsthan
Retired Professor, Andhra University

Dr V.V.B .Rama Rao is my beloved friend, and a colleague for some time when I was Sanskrit lecturer and Head of the Dept. of Oriental Languages in the Maharajah's College, Vizianagaram from 1953 to 1962. He is well-versed in Telugu and English literature. Particularly, he is a staunch lover of Sanskrit language and its various types of literary compositions. By virtue of assiduous study and creative spark he has already published several books both in English and Telugu and translated many works from Telugu to English and from English to Telugu. He has translated several works from Sanskrit also into English. He

is acclaimed as a prolific writer in literary circles today.

Dr. Rama Rao has a spiritual and literary bent of mind right from his student days – to which I am one of the witnesses. So, his translations from Sanskrit have occupied a major place in his literary output.

Now in this book, six popular, divine and religious compositions have been rendered into English. I have gone through them and I am highly pleased. They are all lucid, meaningful and true to the core of the originals.

May Goddess Saraswati bless him with zeal for bringing out many more books to adorn the hands of Sanskrit and English loving people.

Visakhapatnam

January 11, 2005 Appalla Someswara Sarma

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The Guru in our *Sanaatanadharm*

The Guru and *Sanaatanadharm* go together. The aspirant, *saadhaka*, seeks the unification with the Divine with the aid and blessings of his Guru, who makes the ascent both possible and easy. The Guru, preceptor, is one, who out of love and compassion for his *sisya*, disciple, guides and leads him forward to attain *moksha*, liberation or salvation.

Spiritual knowledge and wisdom are obtained only with the blessings and aid of the Guru. Parama Shiva Himself conveyed to His consort, Devi Parvati, a fund of knowledge and wisdom about the Guru, the Guru's power and greatness and specified the way of paying adoration to the Guru in *Guru Gita*. Three *adhyayas*, chapters, in the latter part of *Skaanda Purana*, one of the most widely read of the

eighteen *puranas* written by Sage Vedavyas, also referred to reverentially as Vyasa Bhagawan. The greatness of *Guru Gita* is brought out in a single sloka, which is worth repeating many times every day.

**samsaara saagara
samuddharanaika mantram**

**brahmaadi deva muni
poojita siddha mantram**

**daaridrya dukkha bhava
roga vinaasha mantram**

**vande mahaabhayaharau
guru raja mantram.**

My salutations to the *mantra*, incantation, which is the only one that is capable of rescuing me from the sea of *samsaara*, family and the world; the *mantra* worshipped by Brahma, the deities and great seers, the *mantra* which is a remedy

for all worldly maladies, poverty and grief;
the *mantra* which is the sovereign of all
mantras and the dispeller of all dire and
mighty fears.

Dev Bhasha, *geervaan*, as it was called,
Sanskrit has been the most sacred vehicle
to convey and communicate things divine.
Once spoken all over Bharatakhanda, our
country, with ease, today, even in the land
where it is born, Sanskrit, though revered
as ever, is not familiar to all. Hence this
little attempt to give the *slokas* in English
transliteration followed by the meaning in
English.

**The Guru Gita occurs in the dialogue
between Shiva and Parvati in the latter
portion of the Skanda Purana.**

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**The Guru Gita occurs in the dialogue
between Shiva and Parvati in the latter
portion of the Skanda Purana.**

SREE GURU GITA

Atha Guru Gita Praarambhah

Now the *Guru Gita* begins.



**Aum asya shree gurugitaa
stotra mantrasya
Bhagavaan sadaashiva rishih**

AUM. Lord Sadashiva is the rishi, the sage and seer of the *mantras* of this hymn, the *Guru Gita*.

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Naamaavidhaani chandaamsi
Sree guruparamaatmaa devataa

The prosodic-patterns of this composition are diverse. The Guru, the Supreme Self, is its *devata*, deity;

Ham beejam sah shaktih krom keelakam
Sree Guru prasaada siddhyarthe
jape viniyogah

'Ham', its beejaakshara, power-charged letter; 'Sah', its Shakti (power); and 'Krom', its magic formula. You use this incantation, chant it repeatedly to win the Guru's Grace.

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Atha dhyaanam

Now for meditation.

**Hamsaabhyaam parivrotta patra kamalair
divyair jagat kaarnair,
Visvot kiranamaneka dehanilayaih
svacchandam aatmecchayaa;**

**Tadyotam padasabhavam tu
charanam
deepaankura graahinaam,
Pratyakshaakara vigraham
gurupadam
dhyaayed vibhum shaasvatam.**

The Guru's lotus eyes are represented by 'Ham' (the individual Self or Shakti) and 'Sah' (the Universal Self). He is the Divine Cause of the universe. He, of His own volition, manifests in numerous forms to uplift the world. He is supremely free. His form is imperishable, manifesting divinity. He is eternal and all pervading. Meditate on his feet.

mama chatur vidha

uurushaartham siddhyarthe jape viniyogah.

I engage myself in the chant of the *Guru Gita* to realise all the four goals of life (*dharma*, righteousness; *artha*, wealth; *kama*, desire; *moksha*, salvation).

Rushir uvaacha:

**Guhyaat guhya taram vidya
gurugita visheshasah
broohinah sootakripasya srunu
mahaatwat prasaadatah**

Among all the sacred subjects of learning, *Guru Gita* is the most mysterious and sacred. Kindly grace our ears with the recounting of the *Guru Gita*. We will take this as a great blessing and sacred boon.

Soota uvaacha:

**1. Kailaasa shikhare ramye,
bhakti sandhaana naayakam;
Pranamya paarvatee bhaktyaa,
shankaram paryastetpracchata**

Suta replied:

Once, while Lord Shiva, who knows the secret of devotion, was seated on the beautiful Mount Kailas, Parvati bowed to Him with reverence and asked:

Shree Devyuvaacha:

**2. OM namo devadevesha,
paraatpara jagadguro;
sadaashiva mahaadeva,
gurudeeksham pradehine.**

The Goddess said:

O Lord of Gods! O Supreme preceptor of the universe! O benign and benevolent Mahadeva, God par excellence! Unravel and explicate to me the mystery of the Guru.

3. **Kena mangena llo svaamin,**
dehi brahmamayo bhavet;
Tvam krupaam kuru me svaamin,
namaami charanau tava.

O Lord! My salutations at your lotus feet.
Tell me by which path a human being
can become one with the Absolute? O
benevolent great God.

Eeswara uvaacha:

4. **Mamaroopaasi devi tvam,**
tvat preetyartham vadaamyaham;
Lokopakaarakah prashno,
na kenaapi kritah puraa.

Eeshwara said:

O Goddess, you are My very form and self!
I answer and explain this out of My love for
you. No one has ever before asked Me this
question for the benefit of all the lokas,
worlds.

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**5. Durlabham trishu lokeshu,
tacchrnunushva vadaamyaham;
Gurum vina brahma naanyat,
satyam satyam varaanane.**

I reveal to you the mystery inscrutable of
all the three worlds. O Beautiful One! Listen!
The Absolute is not different from the Guru.
This is the Truth. This is the Truth.

**6. Veda shaastra puraanaani,
itihaasaadikaani cha;
mantra yantraadi vidyaascha.
smriti ruchchatanaadikam.**

This is the truth not revealed by the Vedas,
various other scriptures, epics, the sciences
of *mantra* and *yantra*, magic formula etc.,
or the *Smritis* and other sources.

7. **Shaiva shaaktaagamaadeeni,
anyaani vividhaani cha;
Apabhramsha karaaneeha,
jeevaanam bhraanta chetasaam.**

The *Shaiva* and *Shaakta* treatises and different sects and dogmas only further confound the already deluded creatures.

8. **Yajnyo vratam tapo daanam,
japastheertham tathaiva cha;
Guru tattvamavijnaaya,
moodhaaste charate janaah.**

Those who perform sacrificial rituals, take vows, do penance, offer gifts, perform *japa* and go on pilgrimages without knowing the truth of the Guru are ignorant.

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9. **Guru buddhyaatmano naanyat,
satyam satyam na samshayah;
Tallaabhaartham prayatnastu,
kartavyo hi maneeshibhih..**

The Guru is not different from the Self, from Consciousness. This is beyond doubt the Truth, the Absolute Truth. Hence a wise man must feel it his duty to seek and find the Guru.

10. **Ghoodha vidya jaganmaayaa,
dehechaajnaana sambhavaa;
Udayah yatprakaashena,
gurushabdena kathyate.**

Owing to ignorance, the embodied being thinks that the Universal Mother resides in the body as secret knowledge. But She reveals Herself in Her own light, with the grace and through the words of the Guru.

11. **Sarva papa vishuddhaatmaa,
sree guroh paadasevanaat;
Dehee brahma bhavedyasmaat,
tatkripaartham vadaami te.**

Through service at the feet of the Guru the embodied soul becomes purified and all its sins are washed away. It becomes one with the Supreme. I disclose this to you out of grace.

12. **Gurupaadaambujam smrutvaa,
jalam shirasi dhaarayet;
Sarva teerthaavagaahasya,
sampaapnoti phalam narah.**

If a man sprinkles the water at the Guru's feet on this head, remembering the lotus feet of his Guru, he obtains the *punya*, merit, of bathing in all holy waters.

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13. **Shoshanam papa pankasya,
deepanam jnaana tejasaam;
Gurupaadodakam samyak,
samsaaraarnava taarakam.**

The holy water (that has washed the Guru's feet) dries the slush of sins, lights the lamp of knowledge and helps one cross the ocean of earthly life.

14. **Ajnaana moola haranam,
janma karma nivaaranam;
jnaana vairaagya siddhyartham,
gurupaadodakam pibet.**

It uproots ignorance, which is the consequence of avidya, 'not knowingness', puts an end to rebirth and (its cause) *karmas*. One should sip the holy water of the Guru's feet for enlightenment and resignation and unattachment, *vairaagya*.

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**15. Guror paadodakam peetvaa,
gurorucchishta bhojanam;
Gurumoorteh sadaa dhyaanam,
gurumantram sadaa japet.**

Drink the holy water of the Guru's feet; eat the left overs of the food offered first to the Guru. Constantly meditate on him and constantly repeat the *mantra* given by the Guru.

**16. Kaashi kshetram tannivaaso,
jaahnavee charanodakam;
Gurur vishweshvarah saakshaat,
taarakam brahma nishchitam.**

The very place where the Guru resides is Kashi. The holy water of his very feet is the Ganges. The Guru is the Lord of the universe, Shiva Himself. He is indeed the Saviour, **Brahma**.
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**17. Gurōh paadodakam yattu,
gayaa 'sau so'kshayo vatah;
Teertha raajah prayaagascha,
gurumoorteh namo namah.**

The holy water of the Guru's feet is Gaya, the Akshaya (imperishable) banyan tree, the most sacred Prayag. Salutations again and again to the Guru!

**18. Gurumoortim smarennityam.
gurunaama sadaa japet;
Guroraajnam prakurvita,
gurorananyanna bhaavayet.**

Meditate ceaselessly on the form of the Guru. Always repeat his name, carry out his orders and think not of anything except the Guru.

**19. Guruvaktra sthitam brahma,
praapyate tatprasaadatah;
Guror dhyaanam sadaa kuryaat,
kulastri svapateriathaa.**

The Supreme Knowledge abiding on the Guru's lips can be realized through his grace alone. Always meditate on the Guru, as a loyal wife unremittingly thinks of her husband.

**20. Svaashramam cha svajaatim cha,
svakeerti pushti vardhanam;
Etatsarvam parityajya,
guror anyanna bhaavayet.**

Set aside your station and stage in life, caste, fame, wealth or means of attaining worldly success. Think of nothing but the Guru.

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**21. Ananyaas chintayanto maam,
sulabham paramam padam;
Tasmaat sarva prayatnena,
guror aaraadhanam kuru.**

The supreme state is easily attainable for him who meditates on his Guru with single-minded devotion. Strive utmost to adore and propitiate the Guru by all means.

**22. Trailokye sphuta vaktaaro,
devaadyasura pannagaah;
Guruvaktra sthita vidyaa,
gurubhaktyaa tu labhyate.**

Gods, demons, or cobras of all the three worlds spell out clearly that the knowledge abiding in the Guru can be acquired only by total devotion to him.

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**23. Gukaaras tvaandhaakaarascha,
 rukaaras teja ucyate;
 Ajnana graasakam brahma,
 gurur eva na samshayah.**

The first syllable 'Gu' means darkness and the second, 'Ru', light. The Guru is doubtlessly Brahma who dispels all darkness.

**24. Gukaarah prathamо varno,
 maayaadi guna bhaasakah;
 Rukaaro dviteeyo brahma,
 maayaa bhraanthi vinaashanam.**

The first syllable 'Gu' is suggestive of the attributes such as *Maya*. The second, 'Ru', is suggestive of the Supreme Absolute who is free from the illusion of *Maya*. ('Gu' represents the lower manifested world while 'Ru', the Supreme Absolute, is the Unmanifest.)

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**25. Evam gurupadam shreshtham,
devaanaamapi durlabham;
Haahaa hoohoo ganaischaiva,
gandharvaishca prapoojyate.**

The lotus feet of the Guru are the highest object to be pursued. They are difficult even for gods to find and attain. The groups called Haha and Huhu and Gandharvas worship them devotedly.

**26. Dhruvam tesham cha sarveshaam,
naasti tattvam guroh param;
asanam shayanam vastram.
bhooshnam vaahanaadikam.**

All these have the faith that there is nothing higher than the Guru. The aspirant should offer those seats, beds, clothes, ornaments, mounts and vehicles to the Guru, which would please him.

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27. **Saadhakena pradaatavyam,
guru santosha kaarakam;
Guror aaraadhanam kaaryam,
svajeevitvam nivedayet.**

The Guru should be pleased and should be made happy. One should dedicate one's entire life to the Guru's service.

28. **Karmanaa manasaa vaachaa,
nityam aaraadhayed gurum;
Deergha dandam namaskritya,
nirlajjo gursannidhau.**

Constantly serve the Guru with mind, speech and action. Prostrate unabashedly like a stick in front of him without the least reserve.

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**29. Shaareeram indriyam pranam,
sadgurubhyo nivedayet;
Átmadaaraadikam sarvam,
sadgurubhyo nivedayet.**

Dedicate everything to the true Guru; the body, the senses, the *prana*. Offer everything you hold dear. Shed all sense of 'myselfness'. *mamakaara*, and seek refuge in the Guru.

**30. Krimi keetaa bhasma vishtaa,
durgandhi mala mootrakam;
sleshma raktam tvacha maamsaa,
vaanchayenna varaanane.**

O Beautiful One! Do not hesitate to offer to the Guru all the body, which is full of germs, worms, waste matter, foul-smelling urine and faeces, phlegm, blood, and flesh, without sparing anything.

31. **Samsara vrikshamaareodhaah,**
patanto narakaarnave;
Yena chaivoddhritaah sarve,
tasmai sree gurave namah.

Salutations to the revered Guru who uplifts souls perched on the tree of the world from sinking into the ocean of hell.

32. **Gururbrahmaa guruvisnuh,**
gururdevo maheshvarah;
Gurureva parabrahma,
tasmai sreegurave namah.

The Guru is Brahman, He is Vishnu, He is Shiva. The Guru is indeed *parabrahma*, the Supreme Absolute. Salutations to Him.

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**33. Hetave jagataameva
samsaaraarnava setave;
Prabhava sarva vidyaanaam,
Shambhave gurave namah.**

Salutations to the Guru who is Shiva, the one ever auspicious and welfare-causing, the first cause of the universe, the bridge to cross the ocean of worldliness and the source of all knowledge.

**34. Ajnaana timiraandhasya,
jnaananjana shaalaakayaa;
Chakshur unmeelitam yena,
tasmai sreergurave namah.**

Salutations to the Guru, who with the collyrium stick of knowledge treats the eyes of one blinded by the darkness of ignorance.

35. **Tyam pitaa tvam cha me maataa,
tvam bandhustvam cha devataa;
Samsaara pratibodhaartham,
tasmai sree gurave namah.**

Thou art my father, thou art my mother,
thou art my relation, thou art my God.
Salutations to thee, O Guru, the impartor
of 'jnaana', true knowledge, in this world.

36. **Yatsatyena jagatsatyam,
yatprakaashena bhaati tat;
Yadaanandena nandanti,
tasmai sree gurave namah.**

Salutations to the Guru whose existence
is the cause of the world and its existence,
whose light (knowledge) makes all
creation perceptible, whose bliss makes all
individual bliss possible.

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**37. Yasya sthityaa satyamidam,
yadbhaati bhaanuroopatah,
Priyam putraadi yet preetya
tasmai sree gurave namah**

Salutations to the Guru, the cause of all creation, by whose form as the Sun and light all becomes perceptible and in whose love all relationships (like father-son) become dear.

**38. Yena chetayate heedam,
chittam chetyate na yam
Jaagrat svapna shusuptyadi
tasmai sree gurave namah.**

Salutations to the Guru, who enables the mind to perceive this world and Him the mind cannot perceive, who illumines the three states of the waking, dream and sleep.

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39. Yasya jñānadīdam viśhvam,

Na drisyam bhinna bhedatah;

Sadeka roopa roopaya,

Tasmai sree gurave namah

Salutations to the Guru by whose knowledge this creation is no longer seen as different from the Supreme Being Himself whose form is Truth.

40. Yasyaamatam tasya matam,

matam yasya na veda sah;

Ananya bhaava bhaavaaya,

tasmai sree gurave namah.

Salutations to the Guru who says he does not know Him, but not to him who claims to know Him. The Guru is not different from the Supreme Being.

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41. **Yasya kaarana roopasya,
karya roopena bhaati yat;
Kaarya kaarana roopaaya,
tasmai sree gurave namah.**

Salutations to the Guru who, though being the Primary Cause, is seen as an effect; who is both cause and effect.

42. **Naanaa roopamidam sarvam,
na kenaapyasti bhinnataa;
Kaarya kaaranaat achaiva,
tasmai sree gurave namah.**

Salutations to the Guru who reveals the truth that this world of diversities is, in fact, undifferentiated and that it is merely a play of cause and effect.

**43. Yoda Singh Kamala dvamdva,
damdva taapa nivaarakam;
Taarakam sarvada apadabhyah,
sreegurum pranamaamyaham.**

Salutations to the Guru whose lotus feet eradicate the anguish of all dualities and help us cross all misfortunes and calamities.

**44. Shive kruddhe gurustraataa,
gurau kruddhe Shivo na hi;
Tasmaat sarva prayatnena,
Sreegurum sharanam vrajet.**

If Lord Shiva becomes angry the Guru can come to your rescue, but if the Guru becomes angry, even Shiva cannot save you. Therefore, make every effort and seek refuge in the Guru.

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45. **Vande guru pada dvayam,
vaangmanasachitta gocharam;
Shveta rakta prabhaabhinnam,
Shiva shaktyaatmakam param.**

Salutations to the feet of the Guru, which are invested with white and red lustre, representing Shiva and Shakti.

46. **Gukaaram cha gunaateetam,
rukaaram roopavarjitam;
Gunaateeta svaroopam cha,
yo dadyaatsa guru smrutah.**

The syllable 'Gu' denotes that which transcends all qualities, while 'Ru', that which transcends form. The Guru is One who makes one realize that which is beyond attribute and form.

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**47. A-trinetrah sarva saaskshi,
a-catur baahurachyutah;
A-catur vadano brahma,
sreeguruh kathitah priye.**

O Dear One! The Guru is Shiva, the witness of all, although he is without three eyes. He is Vishnu, although he is without four arms. He does not have four faces, yet he is Brahma. This is what the scriptures say.

**48. Ayam mayaanjali-rbaddho,
daya saagara vriddhaye;
Yad anugraha-to jantush,
chitra samsaara muktibhaak.**

I bow down to the Guru, the ocean of mercy, with folded hands for his grace, which delivers the soul from the world of dualities and diversity.

49. **Sreegaurah paramam roopam,
vivekachakshusomrutam**
**Manda bhaagyaa na pashyanti,
andhaah sooryodayam yathaa.**

The Guru's supreme form is pure nectar to the eye of discrimination. Just as a blind man cannot see the sunrise, an unfortunate person cannot perceive the Guru's glory.

50. **Sreenaatha charana dvamdvam,
yasyaam dishi viraaate;**
**Tasyai dishe namaskuryaad,
bhaktyaa pratidinam priye.**

O Beloved, bow down in the direction of the Guru's feet with devotion every day.

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**51. Tasyai dishe satatam
anjaliresha aarye,
prakshipyate mukharito
madhupair budhaishca;
Jaagarti yatra bhagavaan guru
chakravarti,
vishvodaya pralayantaaka nityasaakshi.**

O Noble One! The wise and the learned always offer handfuls of fragrant flowers over which bumblebees hover humming, to the direction in which resides the supreme Guru who is witness to the eternal play of the creation and dissolution of the universe.

52. Sreenaadhaadi gurutr^{ay}am
 ganapatim peetha trayam bhairavam,
 siddaugham batukatr^{ay}am padayugam
 dootikramam mandalam;
 Virandwayashtha chatushka sthi
 navakam veeraavalee panchakam,
 Sreeman maalini mantra raajasahitam
 vande guror mandalam.

Salutations to the court of the three
 Gurus – Sri Gurudev. Parama Gurudev and
 Paraatpara Gurudev and all other deities
 of all the *peethams*, the eight *bhairavas*
 and groups of accomplished sages and
 seers along with Sri Maalini *mantra*.

53. Abhyastaih sakalaih

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sudeerghamanilai vyaadhi pradair
dushkaraih,

praanaayama shatair aneka kaaranai
duhkhaatmakai durjayaih;

Yasminnabhyudite vinashyati balee
vaayuh svayam tatkshanaat,
praaptum tatsahajam svabhaava
manisham

sevadhvamekam gurum.

What is the use of practising all those hundreds of rounds of long and deep *pranayama*, which are strenuous, tedious, hard to master and likely to cause numerous diseases? Attain the spontaneous state in which the powerful *prana* becomes still of its own accord through constant devotion and service to the One Guru.

**54. Svadeshikasyaiva cha naama
chintanam,**

**bhavedanantasya sivasya chintanam;
Svadeshikasyaiva cha naama keertanam,
bhavedanantasya shivasya keertanam.**

To contemplate the form of one's own Guru is to contemplate infinite Shiva. To chant the name of one's own Guru is to chant the name and glory of the infinite Shiva.

**55. Yatpaada renu kanikaa,
kaapi samsaara vaaridheh;
Setu bandhaayate naatham,
deshikam tamupaasmahe.**

I worship the supreme Guru; the single particle of the dust of whose feet forms a bridge to cross the ocean of family and the world.

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56. **Yasmaad anugraham labdhvaa,
mahadajnaanamutsrijet;
Tasmai shree deshikendraaya,
Namascha abheeshta siddhaye.**

I bow to the highest Guru for the attainment of the desired fruit. His grace destroys mighty ignorance.

57. **Paadaabjam sarva samsaara,
daavaanala vinaashakam;
Brahmarandhre sitaambhoja,
madhyastham chandra mandale.**

The-Guru's lotus feet extinguish the raging fires of worldly existence. In the centre of the thousand-petalled lotus is situated the Moon Circle in *Brahmarandhra* (on the crown of the head).

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58. **Akathadi trirekhaabje**
sahasradala mandale;

Hamsa paarshva trikone cha,
smaret tanmadhyagam gurum.

In the centre of the triangle, with the points 'a', 'ka', and 'tha', with *Hamsa* situated close to it, the Guru resides. Always remember Him.

59. **Sakala bhuvana sristih**
kalpitaaseshapushtir,
nikhila nigama drishtih
sampadaam vyartha drishtih;
Avaguna parimaashtis
tat padaarthaika drishtih,
bhava guna parameshtir
moksha maargaika drishtih.

The Guru's divine glance creates all the worlds, nourishes all things, and penetrates to the essence of all scriptures. It regards wealth as a trifle. It removes

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failings and defects. It remains focussed on the Ultimate, and though giving rise to worldly qualities, is firmly set on the final goal of salvation.

**60. Sakala bhuvana ranga
sthaapanaa stambhayastih,
sakaruna rasa vroshtis
tattva maalaasamastih.
sakala samaya shristih
sachidaananda drishtih,
nivasatu mayi nityam
sree guror divyadrishtih.**

It is the principal pillar holding the stage of all the worlds. It showers the nectar of compassion. It is equal to the garland of the thirty-six *tatwas*. It creates all time. It is permeated by the true bliss of Consciousness. May this divine glance of the Guru be always on me!

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**61. Agni shraddha samantam,
jvaalaa parichakaadhiyaa;
Mantra raajamimam manye,
aharnisham paatu mrityutah.**

O Goddess! I hold that this king of mantras, 'Guru', being pure as (gold) refined in fire, and tested thoroughly from all the sides in the flames of reason, always protects one from death.

**62. Tadejati tannaijati,
taddoore tatsameepake;
Tadantarasya sarvasya,
tadu sarvasya baahyatah.**

He (the Guru) moves and moves not; he is far as well as near, inside as well as outside everything.

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**63. Aje'samajaro ham cha,
anaadinidhanah svayam;
Avikaarasya chidaananda,
aneeyaan mahato mahaan.**

(He realises): "I am unborn, ageless, without beginning or end, established in My own Self. I am unchangeable, embodying the bliss of Consciousness, an atom larger than the cosmos."

**64. Apoorvaanaam param nityam,
svayam jyotir niraamayam;
Virajam paramaakaasham,
dhruvam aanandamavyayam.**

"That *tatwa* or nature is beyond all primeval things, everlasting, selfluminous, taintless and completely pure; that is the supreme ether, immovable, blissful, imperishable."

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**65. Shruti pratyaksha maithiyam,
anumaanash chatushtayam;
Zasya cha atmatapo veda,
deshikam cha sadaa smaret.**

Always remember the Guru. His spiritual power can be discerned through the four sources of knowledge – the Vedas, direct perception, sacred historical texts, and inference.

**66. Mananam yadbhavam karyam,
tadvadaami mahaamate;
Saadhutvam cha mayaa drishtvaa
tvayi tishati saampratam.**

O one with mighty reason, seeing that you are very receptive, I now tell you the theme on which one should always contemplate.

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67. **Akhanda mandalaakaram,
vyaaptam yena charaacharam;
Tatpadam darshitam yena,
tasmai sreegurave namah.**

Salutations to the Guru whose feet reveal the Supreme Being that pervades this indivisible (cosmic) sphere of animate and inanimate creation.

68. **Sarva shruti shiroratna,
viraajita padaambujah
Vedaantaambuja sooryo yas,
tasmai sreegurave namah.**

Salutations to the Guru whose lotus feet are bedecked with the crest-jewels of the *Vedas* (the *Mahavakyas*—the Grand Proclamations). He is the sun whose light opens up the lotus of Vedanta.

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**69. Yasya smarana maatrena,
jnaanam utpadyate svayam;
Ya eva sarva sampraaptis,
tasmai sreegurave namah.**

Salutations to the Guru. By merely remembering him, one receives spontaneous knowledge. By attaining him, everything is attained.

**70. Chaitanyam shasvatam saantam,
vyomaateetam niranjanam;
Naada bindu kalaateetam,
tasmai sreegurave namah.**

Salutations to the Guru, who is consciousness, peace and eternity. He transcends ether and is without stain. He is beyond *nada* (divine music), *bindu* (Blue Spot) and *kala* (visions).

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**71. Sthaavaram jangamam chaiva,
tathaa chaiva charaacharam;
Vyaptam yena jagat sarvam,
tasmai sreegurave namah.**

Salutations to the Guru. He pervades this entire universe, consisting of the movable and immovable, the animate and the inanimate.

**72. Jnaana shakti samaaroodha,
sattvamaalaa vibhooshitah;
Bhukti mukti pradaataa yah,
tasmai sreegurave namah.**

Salutations to the Guru who firmly rides the power of knowledge, who is adorned with the necklace of the thirty-six *tatwas* and who grants worldly fulfillment as well as salvation.

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**73. Aneka janma sampraapta,
sarva karma vidaahine;
Svaatma jnaana prabhaavena,
tasmai sreegurave namah.**

Salutations to the Guru who, by the power of Self-knowledge, can burn up all the *karmas* acquired through countless lives.

**74. Na guroradhikam tattvam,
na guroradhikam tapah;
Tattvam jnaanaatparam naasti,
tasmai sreegurave namah.**

There is no truth higher than the Guru, no austerity more purifying than serving him, no realisation greater than his *tatwa*. Salutations to the Guru who makes this realisation possible!

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**75. Mannaathah sreejagannaatho,
madgurus trijagadguruh;
Mamaataa sarva bhootaatmaa,
tasmai sreegurave namah.**

My Lord is the Lord of the universe, my
Guru, the teacher of the three worlds. My
Self is the Self of all beings. Salutations to
the Guru!

**76. Dhyaana moolam guror moortih.
poojaa moolam guror padam;
Mantra moolam guror vaakyam,
moksha moolam guror kripaa.**

The root of meditation is the Guru's form;
The root of worship is the Guru's feet;
The root of *mantra* is the Guru's word;
The root of liberation is the Guru's Grace.

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**77. Gururaadīr anādisā,
guru parama daivatam;
Guroh parataram naasti,
tasmai sreegurave namah.**

The Guru is without a beginning and without end. He is the supreme deity. There is nothing higher than the Guru. Salutations to the Guru!

**78. Sapta saagara paryanta,
teertha snaanaadikam phalam;
Guror anghri payobindu,
sahasraamse na durlabham.**

The merit (*punya*) gained through dips in all the holy waters of the seven seas fades when compared to that gained through sipping even a thousandth part of a drop of the water of the Guru's feet.

79. **Harau rushte gurushtataa,
gurau ruste na kashcana;
Tasmaat sarva prayatnena,
sreegurum saranam vrajet.**

If Shiva is angry, the Guru will protect you; but if the Guru is angry, no one can save you. Therefore, with all your efforts, seek refuge in him.

80. **Gurureva jagatsarvam,
brahma vishnu shiivaatmakam;
Guroh parataram naasti,
Tasmaat sampoojayed gurum.**

The Guru is, indeed, the whole universe. He comprises Brahma, Vishnu and Shiva in his Being. There is nothing higher than the Guru. Worship the Guru devotedly.

81. **Jnaanam viinaana sahitam,
labhyate gurubhaktitah;
Guroh parataram naasti,
dhyeyo'sau gurumaargibhih.**

By devotion to the Guru, one obtains all knowledge and realisation. There is nothing higher or greater than the Guru. Therefore, the devotees of the Guru should meditate on him.

82. **Yasmaat parataram naasti,
neti neteeti vai srutih;
Manasaa vachasaa chaiva,
nityam aaradhayed gurum.**

Constantly serve the Guru with mind and speech. There is nothing greater than Him. The Vedas describe Him as 'not this, not this.'

83. **Guroh kripaa prasaadena,
brahma vishnu sadaashivaah;
Samarthaah prabhavaadau cha,
kevalam gurusevayaa.**

Even Brahma, Vishnu and Shiva acquired their cosmic potencies by the Guru's Grace. They attained all power only through service to the Guru.

84. **Deva Kinnara gandharvaah,
pitaro yaksha chaaranaah;
Munayo'pi na jaananti,
guru shushrushane vidhim.**

Gods, Kinnaras, Gandharvas, ancestral spirits, Yakshas, Charanas (beings of different order) and even sages do not know the proper manner and method of serving the Guru.

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**85. Mahaaahankara garvena,
tapo vidya balaanvitaah;
Samsaara kuharaavarte,
ghata yantre yathaa ghataah.**

Even those with self-discipline, learning and strength continue to revolve on the wheel of the world like pots on a potter's wheel, due to their *ahankaara*, inflated pride and conceit.

**86. Na muktaa devagandharvaah,
pitaro yakshakinnaraah;
Rishayah sarva siddhaascha,
gurusevaa paraanmukhaah.**

Even gods, Gandharvas, ancestral spirits, Yakshas, Kinneras, seers and Siddhas cannot attain liberation if they neglect service to the Guru.

87. **Dhyaanam shrinu mahaadevi,**
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sarvaahanda pradaayakam;
Sarva saukhyakaram nityam,
bhukti mukti vidhaayakam.

O Supreme Goddess! Listen. Meditation on the Guru grants all joys, all pleasures, comforts and enjoyments and finally, salvation as well.

88. **Sreemat parabrahma**
gurum smaraami,
Sreemat parabrahma gurum vadaami;
Sreemat parabrahma gurum namaami,
Sreemat parabrahma gurum bhajaami.

I remember my Guru who is Para Brahman (the Transcendental Absolute); I praise my Guru who is Para Brahman; I bow to my Guru who is Para Brahman; I serve my Guru who is Para Brahman.

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89. **Brahmaanandam paramasukhadam
kevala jnaana moortim,
dvamdvaateetam gaganasadrisam
tattvamasyaadilakshyam;
Ekam nityam vimalamachalam,
Sarva dheesaakshi bhootam,
bhaavaateetam trigunarahitam sadgurum
tam namaami.**

I bow to the *Sadguru*, the embodiment of the bliss of the Absolute, the bestower of the highest joy. He is absolutely alone. He is knowledge personified. He is beyond duality, formless as the sky, the theme of the grand Vedantic proclamations such as 'Thou art That!' He is One, eternal, and free from impurities. He is immovable, the witness of the intellects of all creatures. He is beyond change and becoming, beyond the three basic qualities (*gunas*).

90. **Nityam shuddham niraabhaasam,
niraakaaram niranjanam;
Nityabodham chidaanandam,
gurum brahma namaamyaham.**

I bow to the Guru who is Absolute, everlasting and pure. He is beyond perception, formless and without taint. He is ever-thinking, conscious and blissful.

91. **Hridambu je karnika madhya samsthe,
simhaasane samsthita divyamoortim;
Dhyaayed gurum chandra
kala prakaasham,
chit pustakaabheeshthavaram dadhaanam.**

Meditate on the divine form of the Guru who is seated on the throne in the centre of the heart lotus, who shines like the moon, who bestows the desired boon and throws open the book of Consciousness.

92. Shvetaambaram shveta

vilepa pushpam,

mukta vibhoosham vibhoosham

muditam dvinetram;

**Vaamaanka peetha sthita divyashaktim,
mandasmitam saandra kripaa nidhaanam.**

The Guru is clad in white robes, anointed with white paste, bedecked with flowers and pearls. He radiates joy. The Divine Shakti is seated on the left thigh of this two-eyed God. His face is lit with a gentle smile. He is the ocean of Grace. Meditate on him.

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**93. Aaṇandamaaṇanda karam prasannam,
jnaana svaroopam nijabodha yuktam;
Yogendra meedyam bhava roga vaidyam,
Sreemadgurum nityamaham namaami.**

I always bow to the worshipful Guru who is bliss incarnate, who bestows happiness, whose face is radiant with joy. His essential nature is knowledge. He is aware of his true Self. He is the adorable Lord of the yogis, the physician who cures the malady of worldliness.

**94. Yasmin rishti sthiti dhvamsa,
nigrahaanugrahaatmakam;
Kriyam panchavidham shasvad
bhaasate tam namaamyaham.**

I bow to the Guru in whom shine all the five eternal cosmic processes – creation, sustenance, dissolution, control and award of grace.

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**95. Praatan shirasi shuklaabje,
dvinetram dvibhujam gurum;
Varaabhaya yutam shaantam,
smarettam naama poorvakam.**

Remember the Guru and his name every morning. This two-eyed and two-armed peaceful God is seated in the white lotus inside the Sahasrara *chakra*, with the gesture of offering the boon of fearlessness.

**96. Na guroradhikam na guroradhikam,
na guroradhikam na guroradhikam;
shivasanatanah shivasanatanah
shivasanatanah shivasanatanah.**

There is nothing higher than the Guru.
This is the word of Shiva.

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**97. Idameva shivam tvidameva shivam,
tvidameva shivam tvidameva shivam;
Mama shaasanato mama shaasanato,
mama shaasanato mama shaasanatah.**

Service to the Guru alone is beneficial.
This is My word.

**98. Evam vidham gurum dhyaatvaa,
jnaanam utpadyate svayam;
Tat sadguru prasaadena,
mukto'hamiti bhaavayet.**

By meditating on the Guru in this manner, one automatically gains knowledge. By the grace of the Sadguru realized: 'I am liberated.'

**99. Guru darshita maargena,
manah shuddhim tu kaarayet;
Anityam khandayet sarvam,
yat kinchidaatma gocharam.**

Purify your mind by following the Guru's path. Detach yourself from all transient things perceived by the mind and senses.

**100. Jneyam sarva svaroopam cha,
jnaanam cha mana uchyate;
Jnaanam jneyasamam kuryaan,
naanyah panthaa dviteeyakah.**

The essential goal of all is the object of knowledge while the mind is the subject. Realize the identity of the subject and the object. There is no other way to salvation.

**101. Evam shrutvaa mahaadevi,
gurunindaam karoti yah;
Sa yaati narakam ghoram,
yaavachchandra divaakarau.**

O Supreme Goddess! He, who speaks ill of the Guru in spite of hearing all this, falls into the most dreadful hell and rots there as long as the sun and the moon last.

102. Yaavat kalpaantako dehas,
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taavadeva gurum smaret;

**Gurulopo na kartavyah,
svacchando yadi vaa bhavet.**

Continue to remember the Guru until the end of time, as long as the body lasts. Never disobey the Guru even on attaining spiritual freedom.

**103. Hunkaarena na vaktavyam,
praajneh shisyaih kathachana;
Guroragre na vaktavyam,
asatyam cha kadaachana.**

A discreet disciple should never speak discourteously or utter lies before the Guru.

104. **Gurum tuam kritya hum kritya,
gurum nirjitya vaadatah;
Aranye nirjale deshe,
sa bhaved brahma raakshasah.**

One who talks to the Guru rudely, argues irreverently and speaks in insulting terms, would be reborn as a demon in a waterless jungle.

105. **Munibhih pannagairvaa'pi,
surairvaa shaapito yadi;
Kaala mrityu bhayaadvapi,
guru rakshati paarvati.**

O Parvati! The Guru can offer protection from curses pronounced by sages, serpents, and gods and also from the fear of death.

106. Ashaktaa hi suraadyaasca,
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ashaktaa munayas tathaa;
Gurushaapena te seeghram,
kshayam yaanti na sansayah.

Even gods and sages cannot save one who has been cursed by the Guru. Such a wretch undoubtedly perishes.

107. Mantra raajamidam devi,
gurur ityakshara dvayam;
Smriti vedaartha vaakyena,
gurum saakshaatparam padam.

O Goddess! Among the words of the *Srutis* and the *Smritis*, the two-syllabled 'Guru' is the mightierst, *mantra*, which leads to the highest state.

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108. **Shruti smritee ayiinaaya,
kevala gurusevakaah;
Te vai sannyaasinah proktaa,
itare veshadhaarinaah.**

Though ignorant of scriptures, a faithful servant of the Guru is a true *sannyasi*, a monk. Others are mere pretenders, donning robes, which they do not deserve.

109. **Nityam brahma niraakaaram,
nirgunam bodhayet param;
Sarvam brahma niraabhaasam,
deepo deepaantaram yathaa.**

Just as one lamp lights another, the Guru imparts to the disciple awareness of the Absolute Being who is eternal, imperceptible and without form or attribute.

110. **Guroh kripaa prasaadena,**
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aatmaaraamam nireekshiyaat;
Anena gurumaargena,
svaatmajnaanam pravartate.

By the Guru's Grace the disciple should meditate on the Supreme. The path shown by the Guru leads to self-realization.

111. **Aabrahma stamba paryantam,**
paramaatma svaroopakam;
Sthaavaram jangamamm chaiva,
pranamaami jaganmayam.

I bow to the Guru who encompasses the entire universe, who is the Supreme Being permeating all things and creatures, movable and immovable, from Brahma to a blade of grass.

112. **Vande ham saacidaanandam,
bhedaateetam sadaa gurum;
Nityam poornam niraakaaram,
nirgunam svaatma samsthitam.**

I always bow to the Guru who is Existence, Consciousness, and Bliss; who transcends all distinctions, who is everlasting, perfect, without form or attributes; and who is rooted in his own Self.

113. **Paraat parataram dhyeyam,
nityam ananda kaarakam;
Hridayaakaasha madhyastham,
shuddha sphatika sannibham.**

The Guru is beyond all beyonds, the highest object of meditation. He is the eternal bestower of happiness. He resides in the centre of the heart – pure and bright as a crystal.

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114. **Sphatika pratimaa roopam,
drishyate darpane yathaa;
Tathaatmani chidaakaaram,
aanandam so hamityuta.**

Just as an image of crystal shines in a mirror, similarly that which is Consciousness and Bliss, the true Self, shines in the *buddhi*.

115. **Angushtha maatra purusham,
dhyayatachchinmayam hridi;
Tatra sphurati bhaavo
yah, shrunu tam kathayaamyaham.**

Now I shall speak to you of the inner state, which arises when one meditates on the thumb-sized, Conscious Being dwelling in the Heart.

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**116. Agocharam tathaa gamyam,
naama roopa vivarjitam;
Nihshabdam tadvijaaneeyaata,
svabhaavam brahma paarvati.**

O Parvati! The Absolute is by nature impalpable, difficult to attain, beyond name, form and sound. You know this.

**117. Yathaa gandhah svabhaavena,
karpooira kusumaadishu;
sheetoshnaadi svabhaavena,
tathaa brahma cha shasvatam.**

As fragrance is natural to flowers and camphor, cold and heat are natural phenomena. The Absolute is everlasting.

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**118. Svayam tathaa vidho bhootva,
sthaatavyam yatra kutra chit;
Keeta bhramara vattatra,
dhyaanam bhavati taadrasam.**

Attaining the condition of the Supreme, you may be anywhere. Just as a caterpillar is transformed into a butterfly by constantly meditating on the latter, one should meditate on the Lord to become like Him.

**119. Gurudhyaanam tathaa kritvaa,
svayam brahmamayo bhavet;
Pinde pade tathaa roope,
mukto'sau naatra samshayah.**

A disciple himself becomes divine by meditating on the Guru. There is no doubt that one whose *Kundalini* is awake with his *prana* steady is liberated.

Paarvatyuvaacha:

**120. Pindam kim tu mahaadeva,
padam kim samudaahrataam;
Roopaateetam cha roopam kim
etadaakhyaahi shankara.**

Parvati said:

O Great Lord, what is '*pindam*' and how do you define '*padam*;' what is '*rupam*' and '*roopatitam*?' Tell this to me, O Shankara!

Shree Mahaadeva uvaacha:

**121. Pindam kundalinee shaktih,
padam hamsamudaahritam;
Roopam bindu riti jneyam,
roopaateetam niranjanam.**

Sree Mahadev said:

'*Pindam*' is Kundalini Shakti, '*padam*' is said to be '*hamsa*' (*prana*); know '*roopam*' to be the Blue Pearl and '*roopatslettam*' (beyond the Blue Bindu) is to be pure Being.

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**122. Pinde muktaa pade muktaa,
roope muktaa varaanane;
Roopaatite tu ye muktaas te,
muktaa naatra samsayah.**

O Beautiful One, there is no doubt that he whose *Kundalini* is awakened, whose *prana* is steady, who has seen the Blue Bindu and even beyond, is truly liberated.

**123. Svayam sarvamayo bootvaa,
param tattvam vilokayet;
Paraat parataram naanyat,
sarva metanniraalayam.**

Experience the Highest Being by becoming everything yourself. There is nothing beyond THAT. All this (the world) is without basis.

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**124. Tasyaavalokanam praapya,
sarva sanga vivarjitah;
Ekaakee nisprihah shaantas,
tishthaset tatprasaadatah.**

After experiencing the Godhead by the Guru's Grace, all your attachments and desires vanish. You become solitary, tranquil and firmly stable (in the Self).

**125. Labdham vaa'tha na labdham vaa,
svalpam vaa bahulam tathaa;
Niskaamenaiva bhoktavyam,
sadaa santushta chetasaa.**

Whatever comes to you be it little or much or even nothing - enjoy it with a contented mind and without attachment or desire.

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126. Sarvajna padam ityaahur,
dehi sarvamayo budhaah;

Sadaanandah sadaa shanto,
ramate yatra kutra chit.

After attaining the all-knowing state, an embodied soul becomes everything. Being always blissful and tranquil, such a one delights (in his own Self) wherever one may be.

127. Yatraiva tishtate so'pi,
sa desah punya bhaajanam;
Muktasya lakshanam devi,
tavaagre kathitam maya.

Wherever he dwells, that very place becomes holy. O Goddess! Thus have I described to you the characteristics of a liberated one.

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128. Upadesas tathaa devi,
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**gurumaargena muktidah;
Guru bhaktis tathaa dhyanam,
sakalam tava keertitam.**

O Goddess! I have explained the message to you: by following the path shown by the Guru, by devotion to the Guru, and meditation on him, one attains salvation.

**129. Anena yad bhavet kaaryam,
tad vadaami mahaamate;
Lokopakaarakam devi,
laukikam tu na bhaavayet.**

O Wise One! I shall now speak to you of the work, which can be accomplished (by studying and reciting the *Guru Gita*). O Goddess! The powers accruing from this should be used only for the welfare of people and not for selfish gains.

130. **Lauskikaat karmāno yaanti,**
jnaana heenaa bhavaarnavam;
Jnaani tu bhaavayet sarvam,
karma nishkarma yat kritam.

The ignorant, by using the *Guru Gita* for selfish ends, swirl in the ocean of worldliness. The actions of the enlightened become means for their liberation. Such people need not suffer or experience the fruit of their deeds.

131. **Idam tu bhaktibhaavena,**
pathate srinute yadi;
Likhitvaa tat pradaatavyam,
tat sarvam saphalam bhavet.

Reading or hearing the *Guru Gita* with devotion, or making a copy of it and giving it to another would earn great merit.

**132. Gurugeetaatmakam devi,
shuddha tattvam mayoditam;
Bhava vyaadhi vinaashaartham,
svayameva japet sadaa.**

O Goddess! I have revealed to you the pure truth contained in the *Guru Gita*. To overcome the malady of worldliness you should always repeat it.

**133. Gurugeetaakshraikam tu,
mantra raajamimam japet;
Anye cha vividhaa mantraah,
kalam naarhanti shodaseem .**

Each letter of the *Guru Gita* is a supreme *mantra*. Repeat it. All other mantras of diverse kinds do not have even one-sixteenth of its power.

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134. Ananta phalanaapnoti

**guru geetaa japena tu;
Sarva papa prashmanam
sarva daadrya naashanam**

By repeating the *Guru Gita*, endless rewards are obtained, all sins are destroyed, and all privations are put to an end.

**135. Kaala mrityu bhayaharam,
sarva sankata naashanam;
Yaksha raakshasa bhootaanam.
chora vyaaghra bhayaa paham.**

The *Guru Gita* delivers one from the fear of death, and the fear of *Yakshas*, *Rakshasas*, ghosts, thieves and wild animals. It puts an end to all mishaps and misfortunes.

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**136. Mahaa vyaadhi haram sarvam,
vibhuti siddhidam bhavet;
Athavaa mohanam vashyam,
svayameva japet sadaa.**

It drives away all diseases and confers wealth and *siddhis*, extraordinary accomplishments, such as the power of enchanting others. Repeat it always.

**137. Vastrasane cha daaridryam,
paashane rogasambhavah;
Medinyaam dukhamaapnoti,
kaashte bhavati nishphalam.**

Repeating the *Guru Gita* while sitting on a cloth seat one gets poverty; on a stone seat diseases arise; on the ground one gets sorrow; on a wooden seat the *japa* would be fruitless.

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**138. Krishnajiñe jñanasiddhir,
mokshashrir vyaghracharmaani;
Kushaasane jñanasiddhih,
sarvasiddhistu kambale.**

Repeating it (while sitting) on the skin of a black deer, one attains knowledge; on a tiger skin, one gets the wealth of liberation; on a *kusha*, reed or rush seat, one attains knowledge; on a woollen blanket, gets all attainments.

**139. Kushairvaa doorvayaa devi,
aasane shubhra kambale;
Upavishya tato devi,
japedekaagra maanasah.**

O Goddess! The *Guru Gita* should be repeated with single-minded devotion while sitting on a reed or rush seat covered with a white cloth.

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**140. Dhryeyam shuklam cha
shaantyartham,
vasye raktaasanam priye;
Abhichaare krisnavarnam,
peetavarnam dhanaagame.**

O Beloved! A white seat is suitable for obtaining peace, a red one for the power of charming others, a black one for exorcising evil spirits and a yellow one for acquiring wealth.

**141. Uttare shaanti kaamastu,
vashye poorvamukho japet;
Dakshine maaranam proktam,
pashchime cha dhanaagamah.**

Repeating the *Guru Gita* facing north would enable you to obtain peace; facing east would enable you to captivate others; facing south would enable you to kill (an enemy); facing west would enable you to acquire wealth.

142. Mohanam sarva bhootaanaam,
bandhamokshakaram bhavet;
Deva raja priyakaram,
sarva loka vasam bhavet.

By reciting the *Guru Gita*, acquiring the power to enchant all creatures and all the worlds, one becomes a darling of gods and rulers and gets liberation from all bondage.

143. Sarveshaam stambhanakaram,
gunaanaam cha vivardhanam;
Dushkarma naashanam chaiva,
sukarma siddhidam bhavet.

The *Guru Gita* grants the power of paralysing hostile creatures, nurtures and nourishes good qualities, neutralises bad actions and brings deeds to fulfilment.

**144. Asiddhnam sadhayeet kaaryam,
navagraha bhayaapaham;
Dusvapna naashanam chaiva,
susvapna phala daayakam.**

It accomplishes impossible tasks, delivers one from the fear of harm from the nine planets, puts an end to bad dreams, and yields the fruit of all good dreams.

**145. Sarva shaanti karam nityam,
tathaa vandhyaa suputradam;
Avaidhavya karam streenaam,
saubhaagya daayakam sadaa.**

It always bestows peace in every situation, grants a son to a barren woman, maintains the happiness of a married woman by ensuring that she does not become a widow, and brings good fortune.

146. Aayuraarogyaaishvarya,
putra putra pravardhanam;
Akaamatah stree vidhavaa,
japaan mokshamavaapnuyaat.

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It grants longevity, health, wealth and power, children and grandchildren. If a widow repeats the *Guru Gita* without desire, she obtains salvation.

147. Avaidhavyam sakaamaa tu,
labhate chaanyajanmani;
Sarva dukhabhayam vighnam,
naasayechchaa pahaarakam.

If she repeats it with a desire, she will not become a widow in her next life. It removes all misery, fears and obstacles and delivers one from curses.

148. **Sarva baadhah prashamam,
dharmaartha kama moksha dam;
Yama yam chintayate kaamaam,
tam tam praapnoti nishchitam.**

It overcomes all hurdles and grants four-fold fulfilment – righteousness, wealth, pleasure and salvation. Whatever desire its worshipper has is bound to be fulfilled.

149. **Kaamitasya kaamadhenuh,
kalpana kalpa paadapah;
Chintaamanis chintitasya,
sarva mangala kaarakam.**

The *Guru Gita* is the fabulous wish-fulfilling cow, *kaamadhenu*, to those who repeat it with desire, the wish-fulfilling tree to the imaginative type and the wish-fulfilling jewel to the contemplative. It is conducive to one's welfare in all ways.

150. **Moksha hetur japennityam,
moksha shriyamavaapnuyaat;
Bhoga kaamo japedyo vai,
tasya kaama phala pradam.**

He who repeats it regularly to achieve liberation becomes emancipated. He who repeats it with a desire for enjoyments would have his desire fulfilled.

151. **Japecchaaktashcha saurascha,
ganaaapatyashca vaishnavaah;
Shaivascha siddhidam devi,
satyam satyam na samshayah.**

Let all worshippers of Shakti, of the Sun, of Ganapati, *Vaishnavas* and *Shaivas*, recite the *Guru Gita*. There is not the least doubt that it yields fulfilment and success.

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**152. Atha kaamyajape sthaanam,
kathayaami varaanane;
Saagare vaa saritteere,
athavaa hariharaalaye.**

**153. Shakti devaalaye goshte,
sarva devaalaye shubhe;
Vate cha dhaatrimoole vaa,
mathe vrindaavane tathaa**

**154. Pavitre nirmale sthaane,
nityaanushthanato'pi vaa;
Nirvedanena maunena,
japemetam samaacharet.**

O Beautiful One! Now I shall speak about the spots where those with desires should recite the *Guru Gita* itals. It may be recited on the seashore, on a river bank, inside

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temples consecrated to Shiva or Vishnu or
Shakti, in cowsheds, in all holy temples or
ashrams, in the hollow of a banyan or thorn
apple tree, or in Vrindavan. In any pure
and clean spot, one should repeat it
regularly in silence and with a serene and
unagitated mind.

**155. Smashaane bhayabhoomau tu,
vatamaalaantike tathaa;
Siddhyanti dhauttare moole,
chootavrikhasya sannidhau.**

One obtains *siddhis* by repeating it on a
cremation ground, in frightful places,
inside the hollow of a banyan or thorn apple
tree, or under a mango tree.

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**156. Guruputro varam moorkhas,
tasya siddhyanti naanyathaa;
Shubhakarmaani sarvaani,
deekshaa vrate tapaamsi cha.**

All good actions such as initiation, vows and penances, even if a fool who is devout and devoted to a Guru, bear fruit. Only a devotee would be successful.

**157. Samsaara mala naashartham,
bhava paasha nivrittaye;
Guru geetambhasi snaanam,
tattvajnah kurute sadaa.**

A knower of Truth always bathes in the waters of the *Guru Gita* to wash away his worldly impurities and become free from earthly temptations and snares.

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158. **Sa eva cha guru saakshaat,
sadaa sadbrahma vittamah;
Tasya sthaanaani sarvaani,
pavitraani na samsayah.**

He who is foremost amongst the knowers of the Absolute is, indeed, the Guru. There is no doubt that wherever he may live, that place becomes holy.

159. **Sarva shuddhah pavitro'sau,
svabhaavaadyatra tishati;
Tatra devaganaah sarve,
kshetre peethe vasanti hi.**

Wherever the supremely pure and taintless Guru stays, in natural course that whole region or abode comes to be inhabited by hosts of gods.

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**160. Aasanasthan shayaano vaa,
gacchamtisthan vadannapi;
Ashvaroodho gajaaroodhah,
shupto vaa jaagrito'pi vaa.**

Whether sitting in a posture, lying, moving around or standing, riding a horse or an elephant, asleep or awake, the enlightened person is sanctified by his recitation of the *Guru Gita*. He would be free from the circle of rebirth and death.

**161. Shuchshmaasch sadaa jnaanee,
guru geetaa japena tu;
Tasya darshana maatrena,
punarjanma na vidyate.**

One who recites the *Guru Gita* is holy and wise, and merely by looking at him, you will be saved from rebirth.

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**162. Samudre cha yathaa toyam,
ksheere ksheeram ghrite ghritam;
Bhinne kumbhe yathaakaashas,
tathaatmaa paramaatmani.**

Just as water merges in the ocean, milk in milk, butter in butter, the space inside a broken pot in the space outside, the individual soul merges in the Universal Being.

**163. Tathaiva jnaani jeevaatmaa,
paramaatmani leeyate;
Aikyena ramate jnaanee,
yatra tatra divaanisham.**

In the same way, the enlightened person's individuality is merged in God. He revels in the bliss of the Self, day and night, wherever he is.

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**164. Evam vidho mahaamuktah,
sarvadaa vartate budhaah;
Tasya sarva prayatnena,
bhava bhaktim karoti yah.**

**165. Sarva sandeha rahito,
mukto bhavati paarvati;
Bhukti mukti dvayam tasya,
jihvaagre cha sarasvatee.**

Thus, a wise being always dwells in supreme freedom, serving God tirelessly and with deep devotion. O Parvati! He becomes emancipated, without a doubt. He enjoys material prosperity as well. Saraswati (the Goddess of Speech) dwells on the very tip of his tongue.

166. **Anena praaninah sarve,
guru geetaa japena tu;**

**Sarva siddhim praapnuvanti,
bhuktim muktim na samshayah.**

There is no doubt that all who recite in prayer the *Guru Gita* will obtain all the *siddhis*, accomplishments, pleasures, wealth and liberation.

167. **Satyam satyam punah satyam,
dharmam saankhyam mayoditam;
Guru geetaasamam naasti,
satyam satyam, varaanane.**

O Beautiful One, whatever I have said is true religion, true knowledge. It is true, absolutely true that there is nothing like the *Guru Gita*.

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168. **Eko deva ekadharma,**

eka nishthaa paramtapah;

Guroh parataram naanyan,

naasti tattvam guroh param.

One God, one religion and one faith are the highest austerity. There is nothing higher than the Guru. There is no *tatwa* more significant than the Guru.

169. Maataa dhanyaa pita dhanyo,

dhanyo vamshah kulam tathaa;

Dhanyaa cha vasudhaa devi,

gurubhaktih sudurlabhaa.

Fortunate is the mother of the one devoted to the Guru, fortunate is his father. Blessed is his family; blessed, indeed, are his ancestors. Fulfilled is the earth, O Goddess, on which he walks, as devotion to the Guru is so rare.

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170. **Shareeram indriyam pranas,
chaarthah svajanabaandhavaah;
Maataa pita kulam devi,
gurureva na samshayah.**

There is no doubt, O Goddess, that the Guru is the body, the senses, the *prana*, the most precious wealth, all the near and dear ones. He is the father, the mother, the entire family, in fact.

171. **Aakalpa janmanaa kotyaa,
japavrata tapah kriyaah;
Tat sarvam saphalam devi,
guru santosha maatratah.**

O Goddess! All merit acquired by the repetitions of *mantras*, fasts, austerities and other scriptural disciplines practised for aeons, or for millions of births, is obtained just by pleasing the Guru.

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**172. Vidyaa tapo balenaiva,
manda bhaagyaascha ye narah;
Gurusevaam na kurvanti,
satyam satyam varaanane.**

**173. Brahmaa vishnu maheshashcha,
devarshee pitru kinnaraah,
Siddha chaarana yakshascha,
anye'pi munayo janaah.**

O Beautiful One! It is true, undoubtedly true, that those who do not serve the Guru are unfortunate, even with their learning, power gained through austerities and their strength. Brahma, Vishnu, Shiva, divine seers, ancestors, *Kinneras*, *Siddhas*, *Yakshas*, *Charanas* and other sages could attain their respective states only through devotion to the Guru.

174. **Guru bhavaan param tirtham,
anyateertham nirarthakam;
Sarva teerthaashrayam devi,
paadaangushtam cha vartate.**

Devotion to the Guru is the most sacred abode. All other holy places are of no consequence. O Goddess, all centres of pilgrimage, in fact, lie in the Guru's feet, nay, just in one of his toes.

175. **Japena jayamaapnoti,
cha ananta phalamaapunyaat;
Hinakarma tyajan sarvam,
sthaanaani cha adhamaani ca.**

Repetition of the *Guru Gita* brings infinite rewards including victory. But one who recites it should discard all unworthy actions and detestable places.

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176. Japan heenasaanam kurvan,
heenakarma phala pradam;
Guru geetaam prayaane vaa,
sangraame ripusankate.

177. Japan jaya mavaapnoti,
marane muktidaayakam;
Sarva karma cha sarvatra,
guruputrasya siddhyati.

Japa on an improper seat, *asana*, and trivial actions bear poor fruit. Repeating *Guru Gita* while undertaking a journey, or facing danger from the enemy on the battlefield would give victory. He attains salvation if he recites it at the time of death. All his effort, wherever he may be, would be successful.

178. **Idam rahasyam no vadeyam,
tavaagre kathitam mayaa;
Sugopyam cha prayatnena,
mama tvam cha priyaatviti.**

O, the one so near to me! Do not disclose the mystery that I have revealed to you. Make every effort to keep it as a secret.

179. **Swaami mukhya ganeshaadi,
vishnvaadeenaam cha paarvati;
Manasaapi na vaktavyam,
satyam satyam vadaamyaham.**

Do not even think of imparting it even to Swami Kartikeya, Ganesha, Vishnu or any of my chief attendants. What I told you is the truth, the pure truth.

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**180. Ateeva pakvachittaaya,
shraddhaa bhakti yutaaya cha;
Pravaktavyamidam devi,
mamaatma'si sadaa priye.**

O Beloved, you are my very Self. Reveal it only to one whose mind is ripe and full of reverence and devotion to Me.

**181. Abhakte vanchake dhoorte,
paakhande naastike nare;
Manasaapi na vaktavyaa,
guru geeta kadaachana.**

Donot ever think in your heart of hearts of imparting the *Guru Gita* to one who is an unbeliever, a cheat, a degraded wretch, a hypocrite or an atheist.

182. **samsaara saagara
samuddharanaika mantram**
brahmaadi deva muni
poojita siddha mantram
daaridrya duhkha bhava
roga vinaasha mantram
vande mahaabhayaharau
guru raja mantram.

My salutations to the *mantra*, incantation, which is the only one that is capable of rescuing me from the sea of *samsaara*, family and the world; the *mantra* worshipped by Brhama, the deities and great seers; the *mantra* which is a remedy for all worldly maladies, poverty and grief; and the *mantra* which is the sovereign of all *mantras* and the dispeller of all dire and mighty fears.

Iti Sree Sreeskaandapuraane

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**uttarakhande
eeshvarapaarvatee samvaade,
gurugeetaa samaaptaah.
Sree gurudeva dattaatreya
arpanamastu.**

Thus ends the *Guru Gita*, which occurs in the dialogue between Shiva and Parvati in the latter portion of the *Skanda Purana*. This is offered to the Supreme Guru, Lord Dattatreya.



Hymn to Sree Dakshinamoorthy

Sree Dakshinamoorthy Stotram

Adi Sankara, the founder, propounder and exegete of *advaita siddhanta* – monism, composed a prayer paying obeisance to Sree Dakshinamoorthy. This is written in the form of an *ashtakam* (literally eight verses) but this is prefaced with verses of prayer and contemplation and at the end there could be, *phalashruti*, fruit of the repetition of the verses, too. The standard eight is not really a limit since there could be a ninth added on too.

The blessed *acharya* saw Lord Dakshinamoorthy, the form of Lord Shiva. The poet-seer envisioned Him seated facing south under a banyan tree showing *chinmudra*, a posture of extreme joy and mood of transmitting *jnaana*, spiritual wisdom, to His disciples. The preceptor is

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silent but the questions of the disciples are cleared just by His *maunam*, absolute silence.

The *stotram*, hymn or song of praise, is prefaced with some *dhyana slokas*, contemplative verses:

**om namah pranavaardhaaya
shuddha jnanaika moortaye
Nirmalaya prashaantaya
dakshinamoortayenamah**

Salutations to You, the one who is the exemplification of the meaning of PRANAVA (AUM), the embodiment of all knowledge and wisdom, the purest and the most peaceful one, to Lord Dakshinaamoorty.

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**gurave sarva lokaanam
bhishajee sarva roginaam
Nidhaye sarva vidyaanaam,
dakshinamoortayenamah**

Salutations to You, the preceptor to all the worlds, the medic of all diseases, the treasure of all accomplishments, salutations, Lord Dakshinamoorthy!

**Chitram vata taror moole
vridha sishyaa gurroryuva
gurosthu maunam vyaakhyaanm
sishyastu chinna samsayah**

Sri Dakshinamoorthy is the incarnation of Parama Shiva. Belief is that He sits under a banyan tree facing south, surrounded by the great seers, sages, old and young with a gesture showing the thumb and the finger joined (*chinmudra*), teaching and communicating the greatest knowledge and wisdom by mere silence. He is called Dakshinamoorthy since he sits facing south.

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The following are the slokas:
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**mauna vyakhyaa prakatitha
parabrahma tatwam yuvaanam
varshishtaantthe asadrushiganairavrutam
brahmanishtaih
acharyendram kara kalita
chinmudramaanandaroopam
swaatmaraamam muditha vadanam
dakshinamoorty meede**

Sing I the praise of Sri Dakshinamoorty, the one ever-youthful (transcending birth, growth etc.), the one who communicates *parabrahmatatwa* (the spirit, nature and quality of *parabrahma*, the all-transcending Supreme Being) in silent exegesis, the one around whom sit the ancient, highly evolved and committed seers and young ones seeking *brahmajnana* and grace, the one who wears *chinmudra* (the gesture showing the joined thumb and forefinger,

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parabrahma and joined with the three erect
fingers signifying *satwa*, *rajo* and *tamo*
gunas), the one who experiences within
transcendental bliss all the time, the one
with ever-blissful countenance, the *guru* of
all *gurus*! Salutations to Sri
Dakshinamoorty!

om viswam darpana drushyamaana
nagareetulyam nijantargatham
pasyannatmanimaayaya
bahirivodbhutam yadha nidrayaa
yassaakshatkurute prabodhasamaye
swatmana mevadwayam
tasmai sree gurumoortaye nama idam
sree dakshinamoortaye

Salutations to you, the one who
experiences the whole universe that
appears as a reflection in a mirror within

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Himself the one who appears to be covered by illusion as in sleep, and the one in the wakeful, professing mood, realizes in Himself the non-duality of the soul and the Supreme Being, Lord Dakshinaamoorthy!

Limitless super consciouness (*ananta maha chaitanya*) is *parabrahma*. Its power is *maya*. It is another name for *avidya*, ignorance. The world appears so because of *maya*. The moment one gets enlightenment *maya* disappears. Seeing Himself in His own self, the parama guru is ever blissful.

Maayashakti – the power of *maya* (illusion) is undefinable. It is *maya*, which causes all appearance: the beginning, growth and dissolution, destruction of this whole world. This is just a *leela*, prank and miracle of the creator. The basis for *maya* is superconsciousness, the Supreme Being.

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beejasyantarivaankuro jagadidam
pragnirviklapam punar maaya
kalpita desa kala kalanaa
vaichitrya chitreekrutam
maayaaveeva vijrumbhayatyapi
mahaa yogeeva yaswechchyaa
tasmai sree gurumoortaye nama
idam sreedakshinamoortaye

Salutations to You, to the one who creates
 with His powers of creating illusion
 becoming a great seer and sage the
 wondrous things and the universe again
 as a little sprout from the seed, to such a
 one, Lord Dakshinaamoorty!

The formless, nameless super-conscious-
 ness is the basis and reason for all
 creation. *Maya* is the *jagat*, the world with
 a name and form. All this is the Supreme
 Being's prank or miracle. With this under
 His total control, He creates millions of

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wondrous things. The Yogi too can make such miracles. It is something that does not really exist but appears to exist.



yasyaiva sphuranam sadashmakam
 asat kalpardhakam bhaasate
 saakshaat tatwa maseeti veda
 vachasaa yo bodhayatyaashritaan
 yas sakshatkaranadbhavenna
 punaraavritti bhavaambhonidhau
 tasmai sree gurumoortaye nama
 idam sree dakshinamoortaye

Salutations to You, the one the mere
 thought of whom makes the world and its
 affairs shine, the one in whom inheres
 apparently the Vedic maxim *tat twam asi*
 That Thou Art, the one with whose
 manifestation freedom from the cycle of
 birth and death is overcome, Lord
 Dakshinamoorty!

The Supreme Being creates the feeling
 that everything appears to exist. But it is
 not real. There is no difference between
jeeva and *brahma*. The Guru, Sri

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Dakshinamoorthy, is the personification of that knowledge and awareness, that *para tatwa*.



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nanaa enchidra ghatadarastitha
mahaa deepa prabhaa bhaaswaram
jnaanam yasyatu chakshuraadi
karanadwaara bahispandate
jaanameeti tameva bhaanta
manubhaatye tat samastham jagat
tasmai sree gurumoortaye nama
idam sri dakshinamoortaye

Salutations to You, the one seen as radiance from the lamp in a pot with many holes, the one whose knowledge flashes out through all the sense organs, the one who radiates the effulgence of Supreme Being to the inner mind, Lord Dakshinamoorthy!

The knowledge or awareness of one knowing one's self is the form of *chaitanya*. The one who knows and the thing known are one and the same. The one contemplating and the thing contemplated are one and the same. The lamp of *jnaana* is only one. That is awareness of the Supreme Being, *para brahma*.

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**raahyagrastha diwakarendu
sadruso maaya samaachhchdanaath
sanmaatrah karanopa samharana
to yo bhut sushuptah pumaan
pragaswaapsamiti prabhodha
samayeh yah pratyabhijnayate
tasmai sri gurumoortaye nama
idam sree dakshinamoortaye**

Salutations to You, the one who folds up all functions and enters the state of sleep and becomes a veil like *maaya*, as when the Sun or Moon eclipsed, and the one who waking up realizes it as illusion having gone to sleep, Lord Dakshinaamoorty!

Sleep and wakefulness are terms related to *jnana* in the being.

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baalyadishaypi jagradishu

**tadha sarwa swawastswapi
vyavrutta swanu vartamaanamaham
ityantha spurantham sadaa
swatmaanam prakateekarothi
bhajataam yo mudraya bhadrayaa
tasmai sree gurumoortaye nama
idam sree dakshinamoortaye**

Salutations to You, the one who always shows to all devotees the *chinmudra* the reassuring gesture of being in everyone in all stages of childhood, youth and age, Lord Dakshinaamoorthy!

Childhood, youth and old age are states or conditions relating to the body. *Jagrat*, *swapna* and *sushupti* relate to *jnaana*. In all these states or conditions beings have the awareness of 'I' and 'My'. This very awareness is *paramatma*. This is conveyed by His *chinmudra*.

viswam pasyathi kaarya kaarana
Digitized By Siddhanta eGangotri Gyaan Kosha
 tayaa swaswami sambhanditah
 sishyaacharya tayaa tadhaiva
 pitruputraadyatmanaa bhedatah
 swapne jagrutivaa ya yesha
 purusho maaya pari bhraamitah
 tasmai sree gurumoortaye nama
 idam sree dakshinaamoortaye

Salutations to You, the one Divine Teacher who sees in Himself the world of cause and effect and all diversity of relationships as the possessor-possession, father-son, teacher-taught, asleep-and fully awake, Lord Dakshinaamoorty!

All these relationships obtain in all stages and all these are the forms of *maya*. Surrounded and filled with *maya* the *jeevi* just has this illusion. When *avidya*, ignorance, is dispelled, the real form of the self, the *atma*, is realized. The Supreme Being is the reason and cause for all this play: it is His *leela*.

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bhoorambhaasyanilo nilombara
maharnaatho himamshuh puman
itya bhaati charaacharaatmakamidam
yastyaiva mooryashtakam
naanyatkinchinavidyate vimrusathaam
yasmaat parasmaat vibho
tasmai sree gurumoortaye nama
idam sree dakshinaamoortaye

Salutations to You, the one whose eight-fold form appearing diversely as the elements, the Sun, Moon and *jeeva*, to the one beyond whom there exists nothing for anyone inquiring. Salutations to You Lord Dakshinaamoorty!

The Supreme Being or the *paramatma*, shines in all and in everything. All is His form. There is nothing except Him. Parama Shiva is called '*astha moorty*': all creation is the manifestation of these eight forms. There is nothing except these forms.

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**sarwaatma twamiti sphuteekrutamidam
 yasmaadmushmin stawe
 tenaasya sravanntaat tadardha
 mananaat dhyanascha sankeertanaat
 sarwaatmatwa mahaa vibhooti
 sahitam syadeeswaratwam swatah
 siddhyeth tatpunarashthadha
 parinatham aishwaryamavyahatam**

That THAT THOU ART is described in the hymn. By listening to it, by reflecting and meditating on it, or by repeatedly reciting it, one will attain the state of divinity and be endued with the glory of *atma* with the eight-fold powers of the Divine.

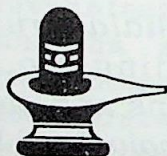
This *stotra*, song of praise, is a commentary on the *mahaavaakya*, grand observation or conclusion, of the dictum *sarvam khalvidam brahma*. This being so, by the mere remembering or the listening to or repeating this, one can obtain

sarwaatma bhaava, the feeling of the oneness and unity of the Supreme Being.

(This is the *phalashruti*, the fruit of listening, reading etc. of the hymn. Usually all hymns and *stotras* end with a stanza called *phalashruti*.)



Lingaashtakam



'Lingam' is a symbol, emblem or a sign. The puranas tell us that Shiva manifested as a lingam to begin with. He emerged as a jyotirlingam, a lighted wick in a lamp. This is a symbol of the formless and inexplicable *tatwa*, theory or nature. Since worshipping a jyotirlingam is fraught with difficulty lingams are carved of stone, two or three feet high with a base of ten to twelve inches in diameter. This is the most ancient of worship coming down the ages. The upanishadic dicta like 'Shivayanamah', 'Shivlingayanamah', 'Sharvayanamah',

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'Bhavya ^{devata} ^{prarthana} ^{stotra} ^{prardhanas} ^{ashtakas} ^{paaraayana}', are the most renowned. Stotras or prayers, *prardhanas*. These describe the qualities of the deities and their qualities. These would be five to one hundred and eight or a thousand names. Of these *ashtakas* appear to outnumber other modes of praise. These are the easiest to memorize and also to repeat aloud or silently, *paaraayana*.

Lingashtaka is one of the most renowned. This starts with a prayer to Nandeeshwara, the prime servitor of Maha Shiva. The word lingam goes on occurring at the end of each section of the prayer meaning: I worship that Sadaashivalinga.

Nandeeshwara Praardhana

**Nandeeshwara namasthestu
saandraananda pradaayakaa
mahadevasya seevarrdham
anujynam daatu marhasi**

Salutations to Nandeeshwara while seeking permission to serve Mahadeva, who gives everlasting happiness.

**Brahma muraari suraarchita lingam
nirmala bhaasita sobhita lingam
Janmaja dukhkha vinaasna lingam
tatpranamaami sadaasiva lingam**

Devotees like Brahma and Vishnu worship Shivalinga. Flawless and perfect it shines in all effulgence. It destroys the sins of all those who worship the lingam. The cause for the joys and griefs in this birth are the deeds in the past life, in the previous birth. Shiva is ever pure, ever perfect in the form of lingam.

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Devamunipravaararchita lingam
kaamadahana karunaakara lingam
Ravana darpa vinaasaka lingam
tatpranamaami sadaasiva lingam

Salutations to Shiva lingam, the emblem of Shiva worshipped by the deities and the greatest of seers, to Shiva who destroyed Manmadha, the one who is ever merciful, the one who put to rout the arrogance of the demon Ravana.

Sarva sugandha sulepita lingam
buddhi vivardhana kaarana lingam
Siddha suraa sura vandita lingam
tatpranamaami sadaasiva lingam

Salutations to Shiva lingam, which is worshipped with all the perfumes, the emblem of Shiva, to Shiva who is the root cause and stimulus for the effulgence of the intellect, to the symbol which receives the obeisance of deities as well as demons.

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Kanaka mahaamani bhooshita lingam
phanipati veeshtitha sobhita lingam
Daksha suyajna vinaasana lingam
tatpranamaami sadaasiva lingam

This lingam is encrusted with the most precious jewels and encircled by the mighty king of serpents. Shiva is the one who wrecked the Yajna of Daksha. My salutations ever to such lingam.

Kumkuma chandana lepita lingam
pankajahaara sushobhita lingam
Sanchita paapa vinaasana lingam
tatpranamaami sadaasiva lingam

This lingam is anointed with sandalwood paste and vermilion. It is decorated with a garland of lotuses. It is capable of washing away all the sins down the series of births. My salutations ever to such lingam.

Devaganarchita sevita lingam
bhaavairbhaktibhireevacha lingam
Dinakara koti prabhaakara lingam
tatpranamaami sadaasiva lingam

This lingam is worshipped with devout concentrtrion and deep devotion by the angels and deities. It has the effulgence of a million Suns. My salutations ever to such lingam.



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**Ashta daropariveshita lingam sarva
samudbhava kaarana lingam
Ashta daridra vinaasana lingam
tatpranamaami sadaasiva lingam**

This lingam is put on a pedestal of eight petals. It is a mystical investiture. It is the cause of creation of this universe. It destroys all the eight kinds of *daridra*, extreme poverty, exile, separation from spouse, arrival of guests while in great tribulation, eating the soiled (impure) food, compulsion to cultivate friendship with enemies, waiting to be fed by others, insult and ignominy and impecunious circumstances.

Suraguru suravara poojita lingam
suravana pushpa sadaarchita lingam
Paramaparam paramaatmaka lingam
tatpranamaami sadaasiva lingam

Brihaspati, the Guru of seers and Indra, the king of deities worship this lingam. It is worshipped with the flowers of the wish-fulfilling tree, *kalpa vriksha*. It is lingam, a symbol of the one who blesses the worshipper with salvation, *moksha*.

Lingashtakamidam punyam yeh
paatheth sivasannidhau
Sivaloka mavaapnoti
siveena saha modate

(The one who reads or recites this holy and sacred *ashtaka* in Shiva's presence in a temple etc.,) would get merit, *punya*, and the rare privilege of reaching Kailasam, the seat of Shiva and stay in His company.

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There are two sacred *mantras*,
incantations, which invoke the blessing of
one who conquered Death: *Mrityunjaya*.
These are a string of descriptive words.

**Mrutyunjayaaya rudraaya
neelakanthaaya shaambhavee
Amruteesaaya sharvaaya
mahadeevaya tee namah**

I offer my salutations to the one who
conquered Death, Rudraa the Destroyer,
the one with the blue throat (having
swallowed *garala*, poison, the) one the
ever living, the one who is ever giving
benediction, the Mahadeva

**Trayambakam yajaamahee
sugandhim pushthi vardhanam
urvaruka miva bandhanaat
mrutyor mruksheeyamaamrutat**

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Sree Shiva Panchaakshari



AUM **NAMAHSSIVAYAH** is Shiva Panchaakshari. *Aum* is recited before every incantation, *mantra*. This is the most venerated among the Shaivite incantations. This composition brings out the power and efficacy of every sound in every letter of the *mantra*. This is taught first to the little child at the ceremony of initiation into learning called *aksharaabhyasa* and *vidyarambham*, which begins with the learning of the alphabet. This is one of the *shodasha samskaaras*, the sixteen sanctifications for human beings.

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**Omkaara bindu samyuktam
nityam dhyayanti yohinah
Kaamadam mokshadam
asmatdomkaaraya namo namah**

My salutations to *aumkaara* the unity of *aum* and *bindu*. Yogis always contemplate on the one who fulfills wishes and gives *moksha*.

**naagendra-haaraya trilochanaaya
bhasmaanga-raagaaya mahesvaraaya
nityaaya suddhaaya digambaraaya
tasmai "na"-kaaraya namah shivaaya**

The one wearing the snake-king garland,
The three-eyed, ash-besmeared, Supreme
Being, the eternal, the pristine and the one
clothed in *diks*, (directions) Salutations to
You, Shiva! The one with 'na' sound!

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Mandaakini sandal-chandana-charchitaaya
nandeessvara pramadhanaatha
mahesvaraaya

Mandaarapushpa bahupushpasupoojitaaya
tasmai "ma" kaaraaya namah shivaaya

The one bathed in the waters of
Mandaakini, sandal-anointed, the master
of Nandi and his band of servitors, the one
offered worship with hibiscus and flowers
diverse Salutations to You, Shiva! The one
with 'ma' sound!

sivaaya gauri vadanabjavrindasooryaaya
dakshaadhvara naashakaaya
sree neela kanthaaya vrusha dhvajaaya
tasmai "shi" kaaraaya namah shivaaya

Shiva! With countenance like the rising
Sun to Gauri, Destroyer of the ritual of
Daksha, Blue-throated one, the one with
Vrusha on the flag, Salutations to You,
Shiva! The one with 'shi' sound!

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**Vasishta kumbhobhdava gautamaadik
muneendra devaarchita sekharaaya
chandraarka vaisvaanara lochanaaya
tasmai "va" kaaraya namah shivaaya**

Master most sublime, offered adoration By
seers of the order of Vashisht the pot-born
and Gautama, The one with eyes like the
Sun, the Moon and Fire, Salutations to You,
Shiva! The one with 'va' sound!

**Yaksha svraroopaaya jataadharaaya
pinaaka hastaaya sanaatanaaya
divyaaya devaaya digambaraaya
tasmai "ya" karaaya namah shivaaya**

The one with the appearance of Yaksha,
wearing plaited hair, trident wielding, the
eternal one without beginning, the
celestial, the stark naked clothed in
directions, Salutations to You, Shiva! The
one with 'ya' sound!

panchazasharam idam punyam
 yah pathet-shiva-sannidhau
 shivaloka mavaapnoti
 shivena saha modate

Five-lettered hymn – this Merit earning,
 sung in His contemplation Blesses one with
 Shiva's domain filling him with joy of
 approval!





Sri Guru Paduka Stotram is a composition that explains the sanctity, power and glory of the footwear of the holy preceptor. Padukas are wooden sandals used by the celibates and holy men. They are made of planks or wood of the neem, mango or jackfruit tree. For celibates padukas are

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essential for most of the time they go about from place to place on foot and cover long distances. The padukas of the guru, the preceptor, are considered sacred and holy and as efficacious as the guru himself. Hence the song of devout praise for the Guru padukas. We find reference to the veneration accorded to padukas in Tretayuga when Bharata takes these from Sri Rama to place them on the throne and rule Ayodhya as His sevitor during Sri Rama's exile. This stotram gives the reader and the devout devotee of the Guru and God a sense of judgement and the ability to distinguish the transient from the everlasting, the object for sustained worship (*archana*) and a means for self-realization (*atmajnana*).

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1. Ananta samsara samodrataara
naukaayitaabhyaam
gurubhaktidaabhyaam
vairaagya saamraajyada poojanaabhyaam
namo namah Sree guru paadukaabhyaam

My salutations to the Guru padukas, which are like boats to cross the otherwise impossible ocean of *samsara* (family and the world) the other side of which is invisible. They are the most sacred and deserve devout worship. They give one *vairagya*, a sense of detachment and resignation. *Vairagya* grants one the sovereignty of dispassion, essential for god-realization.

2. **kavitva vaaraasi nisaakarabhyaam**
 daaridrya Digitized By Siddhanta Gangotri Gyaan Kosha **daavaambudhi maafikaabhyaam**
doorikrutaanamra vipattitabhyaam namo
namah Sree guru paadukaabhyaam

My salutations to the Guru padukas, which are like the rising moon to the sea of poetry, which dispel clouds of fierce wildfires of misfortune and drive away disasters. The import is that the grace of the guru padukas help the surge and flow of poetry and wipe away all misfortunes and tribulations.

3. **nataa yayoh sreepatitaam sameeyuh**
kadaaichitaabhyaasu daridravyaah
mookascha vaachaspatitaam hi
taabhyaam namo namah Sree guru
paadukaabhyaam

My salutations to the Guru padukas, which by a mere recitation once would make one (till then poverty-sticken) become a darling of the deity of affluence (Goddess Lakshmi). They would ~~cross~~ cross the dumb with speech and the dull-witted with wisdom.

**padaadrutaabhyaam naaree vimohaadi
nivaarikaabhyaam
namajjanaabheeshta tatipradaabhyaam
namo namah Sree guru paadukaabhyaam**

My salutations to the Guru padukas, which shine effulgent as a row of lotuses, which dispel ignorance and fulfil desires of all the devout.

**5. nrupaalimowli vrajaratnakaanti
saridviraaja jjhasha kanyakaabhyaam
nrupatvadaabhyaam natalokapankteh
namo namah Sree guru paadukaabhyam**

My salutations to the Guru padukas, which appear like youthful fish in the sea of light emanating from the crown jewels of king of kings and which bestow kingdoms on the devout worshippers.

paramparaabhyaam
 taapatrayaaheendra
 khagesvaraabhyaam
 jaadyaabdhi sam shoshana
 baadavaabhyaam
 namo namah Sree guru
 paadukaabhyaam

My salutations to the Guru padukas, which scatter all the darkness of sins, which are like eagles to the serpents of three kinds of great grief. They are *aadibhautika*, grief caused by scorpions, venomous snakes, cruel animals etc.; *adhyatmika*, grief caused by the body and *manas*; and *adidaivika*, grief caused by typhoons, cyclones, earthquakes etc.

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**7. shamaadishatka prada
vaibhavaabhyaam
samaadhidaana vrata
deekshitaabhyaam
ramaadhavaamghri
sthirabhaktidaabhyaam
namo namah Sree guru
paadukaabhyaam**

My salutations to the Guru padukas, which have the competence and grace to give the six great qualities *shama*, mind-control, *dama*, control of other senses, *uparati*, withdrawal from attachments etc., *titiksha*, tolerance and fortitude, *shraddha* faith and commitment, and *samaadhaana*, concentration, besides *samaadhi*, steadfast devotion at the Feet of Lord Vishnu.

**Tamoghnaaya himagnaaya
shatrughnaaya amitatmane
Kritghnaghnaaya devaaya
jyotishaam patayenamah**

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You are the dispeller of darkness and cold. You are the destroyer of enemies inner and outer. You are omnipotent and you punish the ungrateful and reform them. You are the personification of *ananda*, perfect, delectable bliss.

**Taptachaamee karaabhaaya
vahnaye viswakarmane
Namasthamobhivighnaaya
ruchaye lokasakshine**

O God! You are the one with the hue and radiance of molten gold. You are the very form of *agni*. You are omnipotent. You dispel darkness. You are the effulgent soul of all. You are witness to all actions of all in this universe.

Naasha yatyesha vaibhootam

pradeva srujati prabhuh

**Paayatyesha tapyesha
varshtyesha gabhastibhih**

O Rama! Here is the one who is the destroyer of all. He is the creator too. He is lord of the entire universe. He it is who causes decay and destruction. Even rain is his grace.

Yesha ssupteshu jaagarti

bhooteshu parinishtitah

Yesha chaivaagnihotramcha

phalamchaivaagnihotrinaam

When all senses stop functioning and rest he takes over as the form of consciousness and is ever wakeful. He permeates all living beings as consciousness. He is *agni*, fire, and he it is who gives salvation to those who pay him adoration.

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**Vedaascha kratavaischaiva
kratoonam phalamevacha
Yaani krutaayaani lokeshu
sarvayesha raviprabhuh**

All the Vedas posit him. He is the one who has the grace and power to bless all rituals, big and small. He blesses the people and activities associated with them.



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Phalashruti
(The fruit of chanting/listening)

**Yenamaapatsu kruchcheshu
kaantareshu bhayeshucha
Keertayan purushah
kaschinnaavaseedati raaghavah**

Raghava! One who recites this *mantra* would never be ensnared in frightful situations and disasters.

**Poojayassyaiva mekaagro
devadevam jagatpatim
Yetatrigunitam japtwaa
yuddhesu vijayishyasi**

Recite this thrice and worship the lord of the universe, Aditya the Supreme Deity. You would win all battles.

**Asmin kshane mahaabaaho
raavanam twam vadishyasi
Yevamuktwa dadaagasthyo
jagaamata yadhaagatam.**

“O, the strong armed! This very moment you would kill Ravana,” said Agasthya and left.

**Yetatchchrutwa mahaatejaa
nashtashoko bhavattadhaa
Dhaarayaamaasa supreeto
raaghavah prayataatmavaan**

**Aadityam prekshya japtwaatu
param harsha mavaaptavaan
Triraachamya suchirbhootwaa
dhanuraadaaya veeryavaan**

**Raavamnam prekshya hrushtatmaa
yuddhaya samupaagamat
Sarvayatnene mahataa
vadhetasya dhrutobhavat**

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Sri Rama memorized this with great devotion and was free from all worry. Then in all sincerity and devotion, he recited the *mantra* and felt assured, comforted and content. He took his bow and stood strong and bold in the battlefield. He looked at Ravana and made a vow to kill him.

**Adha ravi ravidannireekshya raamam
Muditamanah param prahrishyamanah
Nisichara pati sankshayam veditwa
suragana madhya gato vachastvareti**

Surya, the supreme divine, resolved death to Ravana and came into the midst of the deities ranged to witness the battle and enthused Rama to kill his enemy.

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guruha saakshaat parabrahma tasmai shree gurave namaha

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